

make dolls and play houses, revel in mud pies, roast the small birds they kill before a "spit-fire," and play they are roasting wild turkey. They rarely cry, as they are taught from infancy to show no such weakness; they must obey the slightest command of their elders. The little four-year-old is taught to assist in the duties of the camp. He can carry water, gather wood, watch the little pappoose, and learns thus early that he is an important factor in the tribe.

The boys are allowed to handle no weapons until old enough to use them successfully. When an Indian boy is taught to use a Winchester and returns from the chase with his first deer, favors are shown him by the elders, tokens are presented and he becomes for the time the young nimrod of the tribe.

Seminole children are on the whole very much like other children—some bright, some stupid, some good, some perverse, all exceedingly human. With the discipline already instilled into their natures, and education, first for the heart, then for the mind, added, success would be assured. A Seminole luxury, which serves as a target as well as a food, is the fruit of the climbing pumpkin vine, which is often seen among the branches of the trees. When wanted, a well directed rifle ball cuts the stem and the pumpkin drops to the ground.

The absence of all earthenware is noticeable in a Seminole camp. The Indians say "long time ago" their race made earthen pots, but white man's kettle "heap good," and they have long since ceased to work in clay.

One of the peculiarities of the Seminole man, is the number of shirts and handkerchiefs he wears at one time. An instance is related where a white man in company with a Seminole Indian went out deer hunting. Emerging suddenly from the thick forest, some deer were observed feeding in front of them. The Indian was dressed in the bright colors of his race, and stealthily slipping back into the shadows of the trees, he began to remove shirt after shirt and untie hand-